

AN ADDRESS.

Delivered Before the Temperance Union, of Ashland, at the Regular Meeting, April 8, by S. A. Shisler.

"There walketh a fiend o'er the glad green earth,

By the side of the reaper Death;
He dazzles alike with the glass of mirth,
Or quenches the light of the household hearth,

With his foul and withering breath.
"He nerves the arm of relentless hate,
With the goblet's beaded foam;
He lurks in the halls of the rich and great.

In the beggar's moan at the palace gate,
And curses the poor man's home."

When requested by the committee to give a short address on temperance at our next meeting, the query at once arose in my mind, what can I say on this question that has not already been thrice told, or what part of the subject can I discuss that has not long since become stale and threadbare; what new argument have we to present that has not already been exhausted.

That the rum traffic is the greatest evil that exists in our land, no sane person denies. That it is the open and avowed enemy of the home, the Nation and the Church, no one acquainted with the facts disputes. That it is the prime cause of three-fourths of the crime, misery and pauperism in our country, and that it slays annually seventy thousand of our fairest and bravest, statistics prove. And, that the great temperance question stands fairly and squarely before the American people and demands an immediate solution, the signs of the times indicate.

We have read long tables of statistics showing the size and strength of this great monster. We have listened to sad tales of vice and misery, crime and debauchery. We have been told of broken pledges of affection, broken furniture, broken reputations, broken purses, broken laws, and broken bones, broken hearts and broken homes. We have heard of the cries of thousands of unpensioned widows, and of the wants of millions of orphans.

Our imaginations have been called forth until we beheld seas of tears and rivers of blood. We have seen, like the ancient prophet, a great valley strewn with human skulls—the bones of the slain of King Alcohol. We have listened to these sad tales until our ears were heavy and our hearts sad. Listened to them, many of us, like we listen to the familiar clock, which is heard one moment only to be forgotten the next. If we hear a temperance address every day in the year what are we bettered unless we profit by it. If I attend religious services every day of my life what shall it profit me unless I repent of my sins and accept salvation. In plain words, what shall it profit us to attend these temperance meetings from time to time if we come only to hear. "Be ye doers of the word and not hearers only deceiving your own selves" says the Inspired Word. And the time has come in the temperance cause when we believe it is the duty of every Christian man and woman not only to hear, but to do something to arrest the greatest evil that ever cursed our race.

In view of this thought the question naturally arises in the mind of every one that has the success of the cause truly at heart: Why is there not more effective work done in the temperance cause, and why must we wait so long for satisfactory results? This is a question I am not able to answer, but, by way of suggestion, you will permit me to mention three causes, which we believe are not the least important factors in retarding effective temperance work, and which are worthy of at least a few moments' consideration. These causes are: First, prejudice; second, ignorance, and third, an unwillingness to obey the dictates of conscience.

I have been at a loss, for some time to know which of the first named causes is entitled to the first place in the trio. Prejudice begets ignorance, and again, ignorance begets the prejudice, but taking into consideration the light that has recently been thrown upon this question by the press, the pulpit, and the platform, I am convinced, almost against my will, that prejudice, in most cases, is the first obstacle to be overcome.

I have reasons to believe that the greater part of our audience today are professing Christians, and to you I make my appeals this afternoon, for, if this great question is ever settled, it must be done by the Christian people of our land.

But, to our first suggestion. Preju-

dice is not a principle of Christianity, but, on the contrary, is in direct opposition to it. There never was a Christian heart large enough to have room for any prejudice, and if there is a person here today who has decided this question in his own mind without thoroughly and conscientiously investigating it, let him unbar the bolted door of his mind before he goes any farther. Let me entreat you in the name of perishing thousands to open your hearts to the truth; let it come from what source it may. A man who is prejudiced can not act as a juror in many of our courts, nor is any juror prepared to render a verdict until he has heard all the evidence in the case. Neither are you prepared to decide this great question until you have heard the whole truth, and that you will never know until you open your mind and heart to conviction.

With all that has been written, and with all that has been said on this question, it is remarkable how many people there are, people who are generally considered intelligent, who are woefully ignorant of the true character of this great evil, and of the methods and progress of temperance reform. I have conversed with a great many persons on the subject during the past few years and many of them talked loud and long in denunciation of certain methods of temperance reform, but when interrogated as to whether they had carefully and impartially read the temperance question to the bottom, nine-tenths of them frankly admitted that they had not. And, strange as it may seem, those who are the loudest in criticising temperance reform are almost invariably those who have never spent a day in their lives or a dollar in money to investigate this great question. People seem to have time and money for almost everything else; why not for this? Seventy thousand useful lives are wrecked, seventy thousand homes are blasted, seventy thousand wives' and mothers' hearts are broken, seventy thousand immortal beings for whom the brightest Jewel in the universe of God offered his life to redeem, are every year, in this Christian-land of ours, going down to drunkard's graves; aye more, to a drunkard's hell, for the decree of Omnipotence has gone forth that "no drunkard shall inherit the kingdom of heaven." What are we, who profess to "love God with all our hearts and our neighbors as ourselves," doing to save the perishing thousands?

Oh! that I had the voice of the clouds! I would thunder it in the ears of the American people till every man and woman in this broad land would hear it: Read the temperance question! Read it carefully and prayerfully and read it to the bottom! Read it as you would read the last lines from a dying friend! Read it as you would read the death sentence of your only son! Read it as you would read the dying lamentations of your only daughter who is joy of your home and the pride of your life! Read it as you would read the appeals of the lost souls in perdition, begging you to save their loved ones that come not into that place of torment. And if there be prejudice in your heart that hinders you from seeing the truth, in the name of the perishing, go to your secret closet and never arise from your knees until you have grace enough in your heart to seek the truth that you may help to save the dying. Do not lay too much stress upon the arguments of unscrupulous and worldly politicians who prize the world and the honors of men more than the perishing souls of their fellow beings. Rather follow your church periodical which in other matters you consider the staff and council of your Christian life. Read the *Messenger*, the *Advocate*, the *Observer*, the *Tele-scope*, the *Independent*, or any other paper that dares meet sin face to face and call it sin, and they will give you wholesome instruction.

And what shall I say of those who know that they ought to do something in this great reform but are yet unwilling to obey the dictates of their own consciences. The world declares the "He that knoweth to do good and doeth it not to him it is sin." And I verily believe that the personal salvation of many a Christian professor will hinge upon the course that he takes in this cause. "Ye are the salt of the earth; but if the salt have lost his savor wherewith shall it be salted. It is thenceforth good for nothing but to be cast out and to be trodden under foot of men."

Worldly politicians may be neither for nor against but there is no middle ground for the Christian. Did you not at the baptismal font or at the altar promise before God and men that you would love God and serve him with all

your heart, that you would shun the very appearance of evil, that you would forsake sin so that you would neither follow nor be led by it, and that you would keep yourself unspotted from the world? It is for the obedience to this solemn pledge that I plead today. And, if in the face of this you can find an excuse for licensing or taxing indulgence in sin, you have discovered something in the gospel that many of us younger professors have not found. It is not what a man professes to be that makes him a saint or a sinner. It is what he does. It is a well known fact that we have men in our Legislatures who work against every temperance measure that is brought up and who encourage the soul-destroying business instead of trying to crush it. You have the privilege of knowing what these men are doing. They are your authorized agents to act in your stead and you are responsible to the world for what they do. That a principal is responsible for the doings of his agent or representative is an established law too old to need an explanation here. And yet it is strange that men, Christian men, will knowingly give their hearty support to such men time and again. If you can not do good for the sake of all that is noble, do not authorize and consent to evil. It is far better to do nothing than to do wrong.

My dear friends, let me admonish you to be careful that your zeal and devotion to party and politics does not overcome your zeal for truth and religion, and thereby make yourselves the servants of sin and your profession of religion a mockery. You need not be deceived in this matter for the word of truth is as clear as sunlight at noonday. "He that doeth righteousness is righteous, but he that doeth sin is of the devil." And if you willingly and knowingly vote for such men, how much better are you than they? But says some one, this is a Gospel Temperance Meeting and you are talking politics which is forbidden here. I have not spoken of parties but principles. I am discussing practical religion, and if religion be so broad that it extends even to the polls, I assure you I am not responsible for it. Voting is an act, as much so as is killing or stealing and a man is as much responsible for it morally as for any other act. A religion that has not strength enough to go with a man to the polls and keep him from wilfully sinning and sanctioning sin I fear will be too weak to bear his soul upon its wings to the pearly gates of the celestial city.

But you say we can never accomplish it. What is that to you or me, my brother. He that died for our redemption taught us to pray "Thy kingdom come, thy will be done in earth as it is done in heaven," but because his will is not done in Ashland County as we believe it is done in heaven, does that justify us in killing or stealing? No, certainly not.

It is our part to do the commands of Him whom we profess to serve and to his part belong the results.

We have no reasons to be discouraged in the cause; twenty millions of Christians in the land armed in a holy cause, and led by the God of battles are invincible against any foe. "Right is right since God is God," and who dares say that right will not prevail. Our case has been carried to the Great Tribunal on high by the prayers of thousands of contrite hearts, and these have been stored in the vials which John saw, have been sealed with the blood of martyrs, and are preserved in the great archives of heaven. All that remains to be done is for every Christian man and woman to come to the front and press the battle to the gates, and He who hears even the ravens when they cry, will answer the prayers of his faithful children, and our country shall be saved from this awful curse. "My native land! amid thy cabin home, Amid thy palaces, a demon roams, Frenzied with rage, yet subtle in his wrath,

He crushes thousands in his fiery path, Stalks through our cities unabashed, and throws Into the cup of sorrow bitterer woes."

What Prohibition has Already Done in Maine and Elsewhere.

By careful research and fortified by unquestioned testimony we find that:

It has made liquor-selling a disgrace.

It has greatly modified the drinking habits of young men.

It has greatly reduced the number of saloons.

It has shut up the distilleries and breweries.

It has largely reduced the amount of drunkenness.

It has virtually relieved the community of tramps and vagrants.

It has increased the demand for labor.

It has greatly reduced the taxes.

It has added largely to the value of all kinds of property.

It has nearly emptied the jails, prisons and poor houses.

It has greatly reduced the amount of sickness.

It has greatly reduced the number of railroad, steamboat and other accidents.

It has elevated the moral character of the people.

It has largely diminished litigation.

It has contributed to the attendance at churches.

It has increased the attendance at the schools.

It has greatly increased savings-bank deposits and banking capital.

It has reduced the criminal cases before the court over fifty per cent. Crime of all kinds, including murder and violence, have diminished more than seventy-five per cent.

It has added greatly to the volume of trade, including the demand for wearing apparel, pianos, sewing machines, carpets, furniture, etc., etc., also increasing railroad traffic.

In fact all branches of business have had a greatly increased prosperity, and the people have better security for their lives, homes and property.

The above positively, clearly, and unanswerably prove that when prohibition of the Liquor traffic becomes general in both State and Nation, drunkenness, poverty, and crime will be almost unknown in the community, and the promised good time will have come for the country. May God speed the day, and each citizen realize his personal responsibility for its consummation!—*Demorest's Monthly*.

The Difference.

When an intemperate man visits Kansas or Iowa, he returns and declares that Prohibition is a failure; that it does not prohibit and that it can never be enforced. He takes a fact and from it draws an unfair and false representation, and his story differs greatly from the one told by the temperate traveler.

The fact is that he finds liquor is consumed by the classes among whom he associates the most. But the conditions under which it is found, and the methods by which it is attained are ignored in the statements made by him. There is nothing said about the smuggling, and various evil methods resorted to that the coveted curse may be secured. The deception practiced is not even hinted at, and possibly some who thus talk, are so blinded in their view of right that they cannot see the criminal practices by which they accomplish their purposes, and the bad light in which they show themselves when they assert that prohibition does not prohibit in places where an attempt is made to enforce it.

The temperate man sees things differently. He is not behind the screen and he cannot see liquor drunk as the other. His presence is light, and the one who has no respect for the law

shields himself therefrom as much as possible. He sees only the beneficial effects of prohibitory laws. He knows how much good it does, rather than how much evil it is not able to suppress. He views it from a correct standpoint, and is able to draw a rational conclusion whether such a law is a success or a failure.

The observations of learned men have led them to the conclusion that the prohibition laws of Kansas, Iowa and Maine have been most beneficial in correcting the iniquitous traffic in intoxicants. A great improvement can be seen in the condition of the lower classes in the cities of those states, and also in the small towns. Poverty has been decreased, and happiness increased. There is peace now where quarrels once existed. Riots and mobs are seldom heard of, and crime of every character is very much diminished. Distilleries are shut down and every business that existed on the spoils of the liquor traffic is dying out. A wonderful change has taken place and its character and effects are in no way concealed to any one who views the results with a purpose to discover what Prohibition has done.

Let the great reform move on until the throngs who are stupid with drink will be forced to say that Temperance is Queen, and the people in every rank of life bow to her in reverence and crown her forever.

The Rum Power.

BY JOEL SWARTZ, D. D.

'Tis rum, my friends, that rules the land.

The ballot's cast by beer;
And liquor is the sovereign power
The politicians fear.

If whisky pays the voter's tax,
Then will it have a voice;
And if it pays a larger tax
'Twill claim the ruling choice.

If statesmen license rum and gin,
And share in part the pay,
Then must they shelter rum and gin:
There is no other way.
It is not fair, it is not just,
To murmur and to frown,
And curse the drink that pays the tax
And run the business down.

If rum is made a lawful trade,
And it is gainful, too,
And if it pays the voter's tax,
As other people do,
Then why, whilst pocketing the cash,
With one right willing hand,
The other use, as many do,
To stamp an odious brand?

The higher up the license goes
The stronger flows the beer;
'T costs to sell, more must be sold,
The reason is quite clear.
And wealth and style will gild the trade,
And this will be its boon:
The palaces of rum and gin
Will shame the low saloon.

What pays the cash and "cuts a dash"
Is sure to hold the sway,
And men will think 'tis fine to drink
In such a splendid way,
The license concentrates the trade,
And links in one the cause
Which buys the votes and pays the tax,
Which makes and breaks the laws.

By the will of the late William Bittinger, of Abbottstown, Adams county, Pa., Pennsylvania College becomes the recipient of \$17,000 and a farm near Mechanics-town, for which the testator paid \$27,000. The money, according to the provisions of the will, goes to endow the chair of the President of the College.

The late Hon. A. E. Judvine, of Hardwick, Vt., gave by his will, one fourth of his property, estimated at from \$100,000 to \$200,000, to the University of Vermont.